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nation, which is the greatest, could put into the field more than 15,000 men on horseback, well fitted to wage war in the manner of their country, valiant and good fighters. And the said nations, both Latins and Abbanois, are harshly oppressed under the intolerable and very hard servitude of the most hateful and abominable lordship of the Slavs. Indeed, they are a downtrodden people; their clergy is lowered and humbled; their bishops and abbots often imprisoned; their nobles disinherited and imprisoned; their churches, both cathedrals and collegiate, are dispersed and deprived of power; their monasteries and priories lost and destroyed. They, one and all, would think to consecrate their hands in the blood of the said Slavs if they saw coming a Prince of France who would be their leader and chief against the said Slavs, the enemies of truth and of our faith. One thousand French horse and five or six infantry, along with the said Abbanois and Latins, could conquer at their ease the whole of this Kingdom of Rassie, such as it is."

This passage, written almost at the height of Serb power, shows clearly that the Serb conqueror had failed to destroy the Albanian sense of nationality, and failed to force the Serbian Orthodox Church upon the people; and that there was a very large Albanophone population with a Catholic clergy of its own. The bishoprics of Antivari, Scutari, Sappa, and Pulati still exist, and have survived both Serb and Turk. Into this reserve of Albanian nationality the refugees from the surrounding districts fled when the Turks advanced. The mountain population, then as now, was no doubt scattered in isolated houses or family groups of several houses on the mountain pastures, and not gathered into towns or villages. They formed "katuns." That the population was numerous is shown by the many ecclesiastical and political documents, correspondence with the Vatican, Venice, and Ragusa, and old Serbian archives. Thus in 1348 Tsar Stefan Dushan gives to the monastery he is founding at Prizren nine Albanian "katuns" near Prizren, the said Albanians to give serf labour to the monastery. He gives also some land in Upper Pulati, together with its inhabitants. Several still existing place-names are mentioned: Shikje, Krue e Madhe (the great spring of water), and Sakati. "The existing Catholic clergy at Shikje who have vineyards" are to pay a tribute of wine to the monastery (an Orthodox one), and so are certain other districts. The people of Lower Pulati are to pay tribute of 100,000 silk cocoons. Several mills are handed to the monastery and in one case the miller, Zan, and his brethren are mentioned. No one may erect a mill on Church land, under penalty of a fine and loss of the mill. (The Church alone has the right to grind corn. This would give it immense power.) Large districts of Lower Pulati are given to the Serb Church, including the

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of Geg Laz would be intermarriageable. He said gravely that there was no knowing what the future would bring. People might learn bad ways from abroad. For his part he hoped that so long as the world lasted Hoti would never marry its own blood.

He was very certain that Geg Laz and his family were Catholics. The names in the pedigree indicate that they were Albanophone. Only one, Vuksan, is Slav.

3. *Kastrati.*—This consists of some five hundred houses on the mountains between the Hoti and Skreli tribe lands. The name is probably derived from the Roman fort (*castrum*) which guarded the road round the foot of the lake. "Kastr" as a place-name occurs elsewhere in Albania. The Kastrati were evidently a powerful tribe, for in 1403 we find Alexius Kastrati headman in a list of Albanian chiefs who are rewarded by the Venetians with gifts of cloth. Fine cloth was much coveted by the Albanians and appears often as payment of service.

Three hundred houses of Kastrati are of ancient Albanian origin. They trace descent from one Delti, or Dedli, who came with his seven sons from Drekalovitch, a part of the Kuchi tribe. The Drekalovitch trace descent from the Berisha (see below), which is the oldest of the tribes. When they arrived they found other inhabitants there who are said to have been Slavs, and from whom the other two hundred houses trace descent. All are now Albanophone, and the majority Catholic; the rest Moslem. The groups are intermarriageable.

4. *Skreli.*—A tribe of one bairak in the valley of the Proni Thaat, mainly Catholic, stated that it came from Bosnia some three hundred years ago. The name is said to derive from Shen Kerli—St. Carlo, possibly the patron saint of a church which has been destroyed, as they now have St. Nikola of Bari as patron.

5. *Klementi*, often called by the Albanians Kilmeni.—A large and widely spread tribe of four bairaks—Seltzi Vukli, Boga, and Nikshi. They are said to descend from the four sons of Kilmeni or Klimenti, who fled with them vaguely "from the north," about thirteen generations ago. Baron Nopcsa states that they moved from the neighbourhood of Gusinje at the beginning of the seventeenth century and settled at Vukli.

They are recognized as an old tribe by the Albanians. The four bairaks are intermarriageable, it having been decided they were sufficiently far removed by now. But in view of the strong feeling against "marrying one's own blood," in other tribes probably, in spite of the tale, there may be other blood in some of them. It has been said that they were different stems, and were gathered into one tribe by Klimenti, a mission priest. Be this as it may, they are some of the finest and most intelligent of the tribesmen.

The Tribes of Albania and Montenegro

Seltzi—three hundred houses, all Catholic—is at the head of the Tsem valley, a lovely spot. It is divided into Djenovich Seltzi, which forms the majority and traces descent from the reputed ancestor Kilmeni, and the Rabijenovich Seltzi, which is of another stock, and some say is related to a tribe near Rijeka in Montenegro (? Tzrmnitza). 103 779 596 614

Vukli lies at the other source of the Tsem and consisted of ninety-four families, all Catholic.

Boga is at the head of the Proni Thaat, above Skreli. Seventy-five families, all Catholic. Boga intermarries much with Thethi. Nikshi, one hundred and fifty-four houses, almost all Moslem, lies between Boga and Vukli. All these people winter on the plains near Scutari to feed their flocks. They, too, haveisuffered much from the new frontier, which was purposely drawn by the Montenegrins so as to cut the road and make their journeys to the plain and town very difficult. Montenegro and the Serbs hoped thus to force Klimenti to fall into their hands, and the authorities sent by the Powers to delimit frontiers were too ignorant of the manner of life of the people to see into the matter. So-called "strategical" frontiers, drawn heedless of economic needs, are more likely to promote war than to prevent it. [582] [221 648]

6. *Lohe*, or Lohja, a small tribe of one bairak, consisting of eighty Moslem and forty Catholic houses. Of mixed descent from Shlaku and Pulati. Probably families flowed down into this more fertile district not far from the lake when Serb rule broke up, for "Loho" and its mills are mentioned in 1348 by Stefan Dushan among the districts which are given to the Church. 619 614 779 [174 794]

7. *Rechi*, a small Moslem tribe, gives same tale of origin as Lohja; and has also a few houses of "Anas." 619 596

8. *Rioli*, on the river, obviously takes its name from *rivulus*, another memento of Roman days. It is all Catholic. The cloth-fulling mills still clack on the river, and perhaps stand in the same place as some of those given away by Dushan. Like Rechi-Lohja, it is of mixed descent. These eight tribes form the Maltsia e Madhe group. [779 294] 648

There are also on the shores of the lake two small Moslem tribes, Kopliku and Grizha. Kopliku as "Kopelnik" is also one of the places mentioned in Tsar Dushan's list. Between Kopliku and Scutari is the only Serb village of the whole district, Vraka, which derives its name from the Saints Vrachi: The Healers, SS. Cosmo and Damian, to whom the church was dedicated. Vraka had a thousand inhabitants, who all trace descent from various Bosnians, Herzegovinese, and Montenegrins, who in recent times fled from blood-vengeance and sheltered in Turkish territory. Far from being grateful for shelter they are a perpetual source of trouble. They are used by the Serbs as a "jumping-off ground" for complaints, and though they have their own Church 619 779 103 [776] [628 166] 648 779

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614 Along with Ljuma were grouped Bruti, Mal i zi (the Black Mountain, not to be confounded with Montenegro), Rechi, Vlas, and some other small groups—all offshoots of older tribes, especially of Shala and the Fandi bairak of Mirdita.

DJAKOVA GROUP

614 619 779 1. *Gashi.*—All Moslem. About eight hundred houses. I did not visit it.

2. *Hashi.*—A very large tribe of, it was said, about a thousand houses, almost all Moslem. They had never seen a woman in European dress, and were greatly amused at my arrival armed only with an umbrella. They occupy the Pestriku mountains, traditionally a former [184] home of the Mirdites. They were hospitable and allowed me to pass through their land, but were so unused to foreigners and so afraid that their admission might bring about foreign annexation that I asked no questions about origin or anything personal.

● [103 173] 3. *Tropopoja.*—Three hundred Moslem houses—I did not visit. The town of Djakova was founded by an offshoot of the Merturi-Berisha, and I was told derives its name from St. Jak (St. Giacomo), and that its founders were Christians. But when I visited it almost the whole of its large population was Moslem. There was a small Catholic church and school. Except for one hundred Serb families the town was solid Albanian. Two stocks claimed descent from the original founders: the Merturi and the Vula. The Vula was a large and powerful family, and I was told I could travel anywhere safely with a Vula as guide. I did so. He carried no weapon.

A large number of villages surround Djakova. These I found to be all Albanian, tracing descent from Berisha, Shala, Fandi, and other bairaks of Mirdita, as do many inhabitants of the town. None intermarry with their tribe of origin. The villages were mixed Catholic and Moslem. There were no Serb villages. The district is now part of Jugoslavia, and the population doubtless much changed by immigration and emigration.

IPEK GROUP

614 619 173 1. *Ipek* (now called Petch) and its villages.—A large Albanian population of many stocks flowed down from the mountains when the Serbs evacuated it in 1640 and reoccupied the lands formerly taken from their ancestors.

Some villages traced origin from Berisha and Shala. Dechani was populated by descendants of the ancient Shala stock (*q.v.*). This

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the trees and, as for arms, did not know what they were, except for two or three kinds of javelins and darts."

Thus he describes them as a savage horde, but gives no information as to tribes or chiefs.

It was fully another century before the Serbs were finally established and settled. Presbyter Diocleas, though hopelessly confused in his details about dates and persons, probably records a true tradition in his *Chronicles* when he describes the invasion of the pagan Slavs thus: "The Christians, seeing themselves placed in great tribulation and persecution, began gathering themselves together on mountain-tops, and strove to construct strongholds and castles and edifices, that they might escape from the hands of the Slavs till God should visit them and set them free."

The mountain dwellings of the Vlahs and the Albanians still bear witness to the flight of the old inhabitant before the invader. To what extent the partly Romanized Illyrian populations became intermixed with the Serb it is impossible to say, but the Serb differs so much from the Northern Slav-speaking peoples (Poles, Czechs, Russians) that a considerable admixture of other blood is suggested. That this differed in various regions is shown by the place-names. Slavonic names are thickest in Serbia (pre-war), in Macedonia, and in Bosnia—that is, in the most fertile districts. They are rarest of all in North Albania, and are scanty in South Albania and in Thrace. In Montenegro and the Herzegovina there is a sprinkling of non-Slavonic names. Antique Greek and Roman names appear mainly on the coasts. Inland, "Nish" preserves the Roman (? pre-Roman) name of "Naissus"; and "Uskub" (Turkish) and "Shkupi" (Albanian) preserve the old "Scupi," now completely distorted by the Serbs into "Skoplje."

How much of what survives of tribe and tribe law is a remnant of the Illyrians and the "peligones," and how much is Slavonic, can hardly now be determined; but it is of interest to note that tribe and tribe law have survived longest in those districts which were least under Serb rule—Albania, Montenegro, and the Herzegovina.

2. Tribe Law in North Albania

The Canon of Lek Dukagin

Whenever in the mountains I asked why anything was done, I was told, "Because Lek ordered it." Law, custom, usage, were all attributed to Lek. That he must have been a man of strong personality to have thus set a mark on a people is obvious; but very little is known about

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587 law was taken to wife more often than not. To remonstrances the reply was, "She belongs to us," and it was pointed out it was the only way to get a wife without paying for her.

[589] In these districts, if the widow is sold, the bride-price is shared by her husband's family and her father's.

595 A man at Nikaj came to see me who was excommunicate for having
577 two wives—a legitimate wife and the widow of his cousin. He told me
688 he could not possibly put her away because it would be a disgrace to do so. She must stay in the house because she had young children to bring up, and so long as she is in the house he must cohabit with her, for she cannot have another husband. He was unhappy about the excommunication—but one must do one's duty and take the risk.

587 It is perhaps noteworthy that in the districts where this custom
144 is firmly rooted there are no Slavonic place-names and no appearance
103 of any Slavonic blood. The people are all in stature shorter and smaller built than the Maltsia e Madhe people. They are almost all dark-eyed—dark-brown to hazel—and dark-haired. The skull is short, but is round at the back and has not the characteristic flat back of the folk farther north. The hair grows very low on the forehead, especially on the temples, where sometimes it almost unites by a thin line of hair with the outer end of the eyebrow. The eyebrows often nearly meet in the middle. The nose is short and straight. The moustache is sparse and straggly. The beard, such as is seen after a fortnight without shaving, often sparse or patchy.

587 The custom of the levirate may therefore belong to the small,
174 dark, pre-Slavonic people.

The purpose of the levirate in other lands is often said to be to raise up children who are to rank as those of the deceased. Though this may have been the reason in the above-mentioned case of the man who took the very recently married widow of his brother, in the great majority of cases in Albania it is not so; for the widow with sons is the one who has the right to remain, and in fact must remain, in the family house; and therefore it is she who is most frequently the levirate wife. In this matter Albanian custom seems to differ from that in other lands where the levirate is practised.

4. Rights of Husband over Wife

562 No one may beat a woman but her father or her husband. In the mountains a husband had the right to beat his wife if he told her three
593 times to do, or not to do, a thing, and she disobeyed each time. If he
681 orders her not to reply and she does so he may beat her. Even some

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245 olive groves cover the surrounding hills turning them into lofty, dark mounds of rich olive-green. Amid all of this rolling naturalness
258 of Mother Nature, the new factory for refining the local oil gives it a startling note of modernity. There is oil in plenty in these rich regions.

361 Rounding the corner of a hill, a sheer wall rises in the near vicinity, with a few, ancient spires soaring above it. Upon approaching the wall, its height becomes more apparent and which proves to be the historic old town of Elbasan, over which there hangs an aura of historic romance. This high wall gives the small city a most oriental appearance which is in truth, a reality, for Elbasan was founded by Sultan Mohammed II for the purpose of suppressing the natives of this district, because, in 1566, at the time of his conquest, there were few settlements in this region. The Sultan therefore built the town which
● [103] is now known and called Elbasan, a word of uncertain derivation, but most probably being the Turkish *el basan*, meaning "*land subduing*," and which in all likelihood, was a copy of Alexander the Great's foundation of
000 Smyrna. Here also Mohammed II left several

[1 In the heart of Albania towards Elbasan --Analyst]

DURAZZO

•/03 Durazzo, the principal port of Albania, is one of the richest in historic traditions in the world. About six hundred years before our time counting, Durazzo was the city of Epidamnus which later became Dyrrachium, one of the powerful and most important Corinthean possessions. While it was called Epidamnus it experienced a leading role in the Peloponnesian war caused by the politics in that city. It was in old Dyrrachium that Caesar and Pompeius fought the greatest battle of that ancient civilization for the supremacy of the world; it is the so-called Porta Romana, and was the gateway for the Imperial Roman legions into their more easternly possessions by way of the Via Egnatia which began here and led through Salonica to Constantinople. Remnants of the Roman-[1/2] built city walls, with the gate of the old Roman fortress, are still standing, relics of the mighty civilization that existed many centuries before Christ. In the third century before Christ Durazzo was the prosperous capital of Roman Epirus and had also, previously, been the capital of the old independent Epirotic Kingdom. Later, in the middle ages, Durazzo was under the Doges of Venice,

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103 and this influence also had left its mark on the town. Then came the Anjous of the Neapolitan line who were the first to assume for themselves the title of King of Albania. However, during the four hundred years of Turkish domination, some of the Byzantine and Venetian architecture was altered or destroyed by the invaders. To-day, picturesque Durazzo lies peacefully on the Adriatic converted into a thriving modern city, amid all
504 of its interesting ruins, with an ideal port that has become a growing center for both
277 sea-going and general trade, and the largest cigarette factory in Albania is located here.

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Scutari

103 OF all the cities in Albania there are very few that can lay claim to as much romance as can Scutari (Shkodra). In the past it has seen the foreign invaders swarm all around in the neighboring districts 1/2 only to be repulsed at the walls of the Rozafat Citadel which surrounds Scutari.

36 This ancient city in northern Albania is encircled by the lofty peaks of the north Albanian Alps and is situated on the southern extremity of the lake of Scutari at the conflux of the Bojana, Drin and Kiri rivers.

175 The Labeatans, a branch tribe of the Illyrians, resided in this district about two centuries before Christ, when for a time Scutari was the capital of Illyria. King Gentius ruled over this strongly fortified city until 168 before Christ, at which time the Romans occupied the city under Praetor Ancicius. It was left to the Emperor Diocletian to unite the city into the Roman Empire and he named Scutari as the capital of the province of Praevalis; in this capacity it remained until

3: Redlich S-3 (no date) 1936 EG1 Albania EG1

Valona

HIS colorful city of Valona—the ancient Aulon—(Vlona in Albanian language) presents the charm and beauty of past ages and in addition can boast of rapid, modern progress. The fascinating old ruins of Moslem architecture are perfect representatives of the skill employed in by-gone years, combined with the beauties of the natural scenery of sea and mountains, make an unbeatable vacation land. 103

Geographically, Valona lies across the Adriatic Sea from Brindisi and is one of the cleanest, friendliest and sympathetic cities that a tourist may find anywhere. One of its startling features to a stranger is the countless number of storks that fly around the city and make their homes on the roof-tops. Strange to relate, in this connection, Valona is not the most populous city in Albania! 361

The fashionable place for promenade in this lovely town is the modern city park laid out to occupy a city block and consists of an enchanting variety of trees and flowers. An- 367 000

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Butrinto

•103 THE city of delight for the archaeologist is Butrinto—or the old Buthrotum, a classical city of the ancient world. In the third book of Virgil's *Aeneid*, it is written that Aeneas, after the sack of Troy and during his long travels of adventure, finds Andromache, the widow of Hector, in the fortress of Buthrotum. The next mention of this city is found in Julius Caesar's "De bello civili" which deals with the civil war against Pompeius. The final mentions of this city in classical literature are in Racine's "Andromaque" and in the tragedy "Buthrote, ville d'Epire."

172 The Italian archaeologist, Dr. Luigi M. Ugolini, worked in Albania, first at Fenike then at Butrinto. Among the most perfect of his excavations is an ancient Greco-Roman Theater formed in an amphitheatre with many of the sculptured columns still standing. Other discoveries are from the Roman colonization. In addition, these excavations have brought to light many magnificent pieces of sculpture, among which are a head of a